

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“When you climb a ladder, you must begin at the bottom and ascend step by step until you arrive at the top; and so it is with the principles of the gospel; you must begin with the first and go along until you have learned all the principles of exaltation.”—JOSEPH SMITH.

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THE NEW WITNESS.

NEARLY all professing Christians of the present day are unwilling to accept the idea of there being any witness for God other than the Bible. In this respect the Latter-day Saints differ from them very widely. While the latter hold the Bible to be a most valuable witness, they also claim, and give ample scriptural proof for doing so, that there are to be other witnesses for God. Our Savior and others teach us this: “In the mouth of two or three witnesses every word shall be established.” (Matt. 18:16; II. Cor. 13:1.) Surely the Lord will not let His children remain in doubt, having but one witness, when He teaches the necessity of two or more.

Examine the condition of the world to-day. Is it not plain that, with all its wealth of Divine truth, the Bible has failed to make clear even the fact of God's existence to a vast multitude of people? Every day sees the ranks of unbelievers grow stronger, every day sees the congregations of the churches diminish in numbers. Does this deplorable condition favor an argument, that we need no other witness than the Bible? On the contrary, it goes to show that never in the history of the world has there been greater need of additional light to corroborate the evidence given in the Bible that God exists. Now the Latter-day Saints say that in the Book of Mormon, we have much additional light thrown upon this great and vital question. They are bitterly assailed on every hand, for making what seems to be such an absurd claim. All they ask of the people is that they let the book speak for itself. See if its claims are consistent and reasonable.

It is published to the world. Let them examine and criticise it if they like. If the work be genuine it will stand the severest of tests; if it is not, the fraud would have been discovered and exposed long ago. Certainly it is not for the lack of trying that it has not been proven false, for many intelligent men have put forth their best efforts in this direction. All who read the book with a desire to gain knowledge and strength to do good, receive a testimony of its truthfulness.

Let us now refer "to the law and the testimony" and see what is there said in regard to this wonderful witness. Some of the ancient prophets knew that such a record would come forth. Isaiah predicted in this wise: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot; for it is sealed; And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isaiah 29: 11, 12.) The prophet then declares the Lord will perform a "marvelous work and a wonder" in bringing forth this record in the latter days. The Lord commands Ezekiel to take two sticks, (a stick in those days was equivalent to a book) and write upon them, one for the tribe of Judah and the children of Israel his companions, the other for the seed of Joseph, or the tribe of Ephraim, and his companions. These two sticks, the Lord declares, will at a later date become one in His hand. (Ezek. 37: 16-20). That the Bible, or Jewish scriptures, is the stick of Judah referred to by Ezekiel, we have no doubt. It deals with this particular tribe almost entirely, more especially the latter part. But where is the stick of Ephraim? Has any other record been given to mankind purporting to be of Ephraim? So far as is known, no such record came to light until the Book of Mormon made its appearance, declaring in no uncertain tones that it was that stick spoken of by the prophet. From the above we draw the conclusion that its claims are not so absurd after all. Other scriptural proof could be given, but perhaps it would be as well to examine the record and some of its claims, then determine whether they are consistent and reasonable or not.

The Book of Mormon gives an account of the origin, history and destiny of the ancient inhabitants of the western hemisphere. It also contains the fulness of the everlasting gospel, and God's dealings with this strange people. In fact it claims the same relationship to this race that the Bible does to the Jews and the peoples of the eastern world. Surely there is nothing extraordinary in this claim. Evidence is entirely in favor of the existence of such a people. Modern scientists declare they were a highly civilized race, not at all like their barbarous descendants who were found there at a later period. Again, the harmony existing between the Book of Mormon and the Bible is perfect. In not one instance do they differ in regard to the doctrine set forth. This

is decidedly in its favor, for, as stated, the book contains the fulness of the everlasting gospel, as does the Bible. If they differed in their teachings as to the gospel, we might think there was something wrong; but there is no difference. The result is, that the Divine authenticity of the Book of Mormon is firmly established; the two sticks have become one in the Lord's hand, and to-day we can establish every word by the mouth of at least two sure witnesses. It might truthfully be said, that the greatest mission of the Book of Mormon is to be a witness for God, and to support the Bible in its statements.

Every searcher after truth, when brought face to face with this subject, should carefully weigh the evidence in favor of these two sacred records. Man may refuse to accept these faithful witnesses for God—the old and the new—but what will it avail him? It were far better that he give heed to their teachings and thus gain the blessings promised by the Lord.

Manchester.

L. E. WILLIAMS.

ST. PAUL AND MARRIAGE.

THE man who wrote about half the New Testament, and who apparently received more abundant revelation than any other apostle, has bewildered the minds of thousands by certain obscure remarks concerning marriage, and also by certain strictures in regard to women, or, to be more correct, with reference to female members of the Church of Christ. His statements are cited in support of every view of Christian marriage that is extant to-day, ranging all the way from the utmost strictness and sanctity, down to the border-line of licentiousness—all shades of opinion seeming somehow or other to find a champion in St. Paul. There is one thing to be said in partial extenuation of this confusion, viz., that a mere reading of I. Cor. 7, as an isolated piece of literature, is undoubtedly calculated to give rise to the impression that Paul was not quite certain as to the correctness of his own views on some points, for no less than three times in this one chapter (verses 6, 12 and 25) does he disclaim Divine inspiration respecting his words. This consideration must be given due weight ere we form an opinion as to St. Paul's indecision, which traverses or contradicts some other revelation on the same matter which is more explicit.

One thing is very obvious to the student of Holy Writ, and that is that some of Paul's remarks were very un-Jewish. The "Pharisee of the Pharisees" and pupil of Gamaliel shews a tendency to disparage the high veneration shown by Judaism for the marriage state, a veneration so high as to place the single life under a stigma of disgrace, and it may possibly be that those disclaimers were inspired by certain qualms of conscience in this regard. We shall never properly understand Paul's attitude on marriage as

set forth in this chapter until we have a complete understanding of two things—first, the local circumstances under which the chapter was written, and secondly, his elsewhere expressed willingness to “be all things to all men, if he might save some.” We must, therefore, remember that this epistle was addressed “to the Church of God which is at Corinth, to them that are sanctified in Christ Jesus,” and that converts to this Church were gathered in from two distinct classes of society, viz., those who were converted from Judaism, and those who had formerly been associated with some of the various forms of heathenism. In their day, as in our own day, these converts still retained some of their former prejudices, and, as regards the Jews and marriage, we have absolute knowledge as to the direction of their bias. The Corinth of that day was similar to the university town of our time, and the educated heathen converts came with the tendency acquired in oriental philosophic schools, which led them to believe that virtue’s highest ideal was to conquer all natural desires. Such people naturally looked upon marriage from the lowest possible standpoint, thus coming to regard it as a medium of sensuality, necessarily degrading. It is worth while noting that a few centuries afterwards the whole of the apostate church became deeply impregnated with the same idea, putting every obstacle in the way of marriage by extending consanguinity to a ridiculous extent, and in addition, invented “spiritual relationships” to supplement it. This class of converts also began to find a sanction for their ideas in the life of Jesus, John the Baptist, and the Virgin Mary, and incidentally, in Paul himself. Thus we may easily understand how a single life became possessed of a dignity it never had before, and our own natures will tell us by what a simple process these people could exaggerate the relative importance of their conflicting ideas. It will now be easy for us to draw a mental picture of these two parties, members of the same fold, but holding views upon marriage the direct opposite of each other. Knowing something of the results of even the smallest discord, we can easily understand the dissensions, quarrels and ill-feeling which were thereby engendered, and, what is perhaps more important, we can form some idea of Paul’s most delicate and difficult position in the role of instructor and peace-preserver. Such an atmosphere would be pregnant with opportunities for Satan to endeavor to wreck the Church at Corinth.

In the light of this situation we shall see the wise policy of the apostle, and understand more fully much which has hitherto perhaps been very obscure. Observe his wisdom in that he does not go headlong at the matter, to the utter condemnation of one view and the exaltation of the other, but referring to it as “the present distress,” he pacifies the contending parties by trying to find a few merits in both. He addresses them all in the first place, and his teaching is this: “You who have wives, remain with

them and do your duty by them. You who have not—well, you are not obliged to seek one; but if you cannot keep from sin, then it is better for you to marry. Nevertheless, as this condition brings trouble in the flesh, if you don't want to marry and, like me, can refrain from sin, then I spare you this trouble by advising you to be as I am." Read in the light of this paraphrase, Paul's teaching becomes his office as a minister of Christ. He then reviews both states, of which we will endeavor to learn his teaching on the married state first. He elsewhere likens it to a union between Christ and His Church. Then he indicates that trouble is to be expected in it, and in verse thirty-four he points out a peculiar temptation to the married woman—viz., a tendency to become too much engrossed with worldly cares, but in verse fourteen, he shows the mutual sanctification which can come to both by the Godly example shown by either. St. Paul's exhortation is to an abiding and lasting love between husband and wife, and it is a much needed lesson. Many a good wife would gasp with surprise if her husband brought her home a nice bunch of flowers. Many a wife remembers the one he gave her on her wedding day, and will have to wait till he folds her hands in death for the next perhaps.

To the single he virtually says: "Consider the snares and trouble from which you are saved. If you have that disposition which enables you to go through life unmarried, don't be envious of those who have not. You have great opportunities, and if you are right-minded pertaining to spiritual things, you will show it by 'caring for the things of the Lord, that you may be holy both in body and in spirit.'" (Verse 34.)

A very important part of St. Paul's advice upon marriage is contained in the exhortation to marry "only in the Lord." Too narrow a view of this injunction contains less danger than most narrow views, and among Latter-day Saints it should ever be present to the mind. There are exceptions, but usually those who marry an antagonist of the Church end by falling away themselves. Those tempted thus to marry should ask themselves whether their own faith is sufficiently strong to endure to the sanctification of the unbelieving one. It is a dangerous thing, and the battle is usually to the strong in either case.

To sum up that which can only be briefly explained in a short essay, much of St. Paul's peculiarity in dealing with this question at Corinth was due to the peculiar circumstances existing there; but, at the same time, there are some outstanding principles which are applicable to all time. Among them is the one that marriage or celibacy is a question for the individual, and that neither has any direct bearing on a member's standing in the Church. Both conditions have their peculiar temptations, as also their separate opportunities for doing good, and it seems to be a justifiable conclusion that no stigma of disgrace attaches to the single life, as

was the case with the Jews. As both celibacy and barrenness were a reproach in ancient Israel, and both, therefore, presumably remediable, we may conclude that God has, for His own purposes, and possibly in view of altered conditions, modified His requirements in this regard. Above all, it is necessary to remember that mixed marriages, viz., unions between Latter-day Saints and those of any other religion, should be a subject for wise counsel, for such unequal relationships tend effectually to promote conflicts sooner or later, and for the sake of peace in the home—"O barren gain and bitter loss"—apostasy usually results, and a religious wife becomes an irreligious one, as St. Paul indicates. To those now single, but who are so circumstanced as to be in a position to marry, St. Paul has a word of caution—it is better to marry than to burn in lustful desires. The present condition of society seems to make it increasingly difficult for young people to get together the necessary money to start a home, and in many instances it is a hopeless task to even attempt it. Low wages and uncertain employment and the dread thought of bringing children into the world with the wolf ever at the door, place many of God's children in positions of special difficulty. In these circumstances we see the fore-knowledge of God in removing the stigma of celibacy. He knows the changes society will undergo, especially in the latter days, when His purposes begin to mature. In the active furtherance of such purposes, our young people can find a source of happiness and a way of escape from temptation. Active Church work done whole-heartedly can "pluck from the brain a rooted sorrow" and be a real rock of defence, and St. Paul is careful to point out the great opportunities of the single life in this respect. "Brethren, let every man wherein he is called, abide therein with God."

Watford.

W. ISGATE.

BAPTISM.

THROUGH the medium of baptism we receive the forgiveness of sins, which is a source of joy and comfort to the soul, and brings us blessings here and hereafter. To have come to a consciousness of sin and guilt, to realize that we are indeed sinners before God, and then to have the offer of pardon extended to us, through obedience to the ordinance of baptism, may well lead to gratitude and joy. When through obedience to that ordinance, we have received the forgiveness of our sins, how pleasant is the thought that we are in the path that will bring us salvation from our sins and deliverance from the wrath to come. To render our joy and reconciliation complete, we must of course repent of all our sins. This is God's way of forgiveness, and the only way. Paul had to be baptized before he received the forgiveness of his sins and was permitted to enter the Church. The Lord Jesus did not enter upon his public ministry until he had first been baptized. To

know the truth and obey it, will bring joy and gladness to the heart, and if we continue in the path of obedience, it will lead to endless joy. To receive the blessing of forgiveness will lay upon the soul the obligation to holiness and earnest endeavor to do the will of the Lord. Having received the pardon and remission of our sins, we are no longer in rebellion against God, but come to love him and gladly submit to all of His laws. Now we are of those who come to Zion with songs and everlasting joy upon their heads. We obtain gladness and sorrow and sighing shall fly away.

Sunderland.

MAUD BELMONT.

BRANCH CONFERENCE.

A BRANCH conference was held in the Central Rooms, Abbey Street, Nuneaton (Birmingham conference), November 12th, 1911. There were in attendance: Conference President Leonard Mackay, six traveling elders and one lady missionary. Afternoon session commenced at 2:30. Elder Albert Smith welcomed all present, and hoped they would have a good time. Elder J. E. Webb commented upon the contents of the Book of Mormon. Explained the blessings derived by giving heed to the commandments of God. Sister Sarah A. Howard spoke of the organization of the Church, with prophets, apostles, pastors, teachers, etc. Compared the organization of the Church of Jesus Christ of Latter-day Saints with the Church set up by the Savior. Elder Joseph H. Davis spoke upon the necessity of revelation in these days as well as in the days of old. Bore testimony to the truthfulness of the gospel. Evening meeting commenced at 6:30. Elder Albert Smith again welcomed all present, and explained briefly the reason for voting and sustaining the authorities of the Church in their positions. The authorities were then presented by President Leonard Mackay and unanimously sustained. Elder A. G. Hansen spoke of the creation of the earth. Explained the baptism of the earth by fire, after which it would be in a celestialized condition, and become as a Urim and Thummim to those who dwelt upon it. Exhorted the saints to good works. Elder Alfred Fallows spoke of the necessity of obeying the commandments of God. Said the elders are sent forth with a message, and cry unto the people, as did John the Baptist, when he said: "Repent, for the kingdom of heaven is at hand." Bore testimony to the truthfulness of the restored gospel. Sister Lucy Hartopp favored the congregation with a solo entitled, "The Holy City." President Mackay said he was always pleased to come to Nuneaton. The Spirit of the Lord had been with them throughout the day. Spoke of the absurd stories that are being circulated concerning the "Mormon" people. Explained how the name "Mormon" had been given to our people. Dwelt at some length upon the Book of Mormon, and exhorted all to read carefully the contents of said book.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 23, 1911.

VALIANT FOR THE TRUTH.

ONE of the necessary qualifications of the candidates for celestial glory is that they must prove valiant for the truth. This is clearly set forth in the remarkable vision of the three glories given by the Lord to His Church in these days. The Savior repeatedly told His disciples in effect that those who did not esteem His gospel above all things else were unworthy of it. Those who are privileged to receive a knowledge of the same are invariably tested in various ways, to see if their love and valor is sufficient to entitle them to the eternal crown that is reserved for the faithful in Christ. It therefore becomes the saints of God to be vigilant at all times. Temptations frequently come to them in such forms that they are not recognized, and they are thoughtlessly led to say and do things which manifest a lack of faith and loyalty, and which tend to discredit them in the eyes of their associates. It is very necessary, from time to time, to sound a clear note of warning to them that they may not unwittingly be overcome by evil, and so forfeit the eternal crown they may have earnestly set out to win.

The first qualification of the truth-lover is an earnest desire to know the real truth of things, regardless of all consequences. When we arrive at an adequate understanding of the fundamental facts of life, the attitude we assume is most important. To know that there is a God from whom we have derived our existence, and that He has given a revelation of His will and purpose concerning us, is to become morally responsible beings. Professor Huxley once said: "The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and feel, 'I believe such and such to be true.' All the greatest rewards and all the heaviest penalties of existence cling about that act." When we become conscious of our free agency, various perplexing questions present themselves at the bar of thought. What is right? What is the greatest good? What course shall I pursue? These and other questions we must answer, either directly or indirectly by the things we permit to influence us most in our lives. If there is a true appreciation of the intrinsic value of truth, it will be seen that to know how things really are—to know what is the right thing to do—and be governed by that knowledge is the highest wisdom. If the desire of the heart is to do the right, the attitude of the soul will be easily determined. It is the duty of all people to accept the truth and be guided by it.

It is a glorious truth that God has again spoken in this day and age of the world. To those who have been searching for a more perfect knowledge of the way of the Lord, how pleasant is the discovery. Many are so overjoyed at this supreme revelation, that they esteem all else in life of trifling consequence, in comparison with a certain knowledge of God and the privilege of doing His will. These are truly wise. What dignity can be compared with a knowledge of the plan of salvation, and being adopted into the family of God—living in His love and fellowship here on earth, with the possibility of becoming like unto Him, and dwelling in His presence eternally. There are others who falter on the very threshold of the kingdom. Frequently the elders meet with people who investigate their teachings and are fully convinced that they are true. They see that they are in harmony with the scriptures and their own judgment approves them as right and reasonable. When they come to count the cost, however, they feel that they cannot accept them, because it is so unpopular to do so. Even so-called ministers of the gospel have confessed that the teachings are true, but that if they were to accept them, their living would be gone, and so they must continue in their present belief. Such conduct does certainly indicate a lack of faith and valor. Surely anyone who is familiar with the Holy Scriptures, and the covenants and promises that God has made and fulfilled in the past history of His people, have sufficient ground for confidence that He will not fail them in their hour of need, if they will receive and obey His commandments.

It is well that all members of the Church of Jesus Christ of Latter-day Saints should frequently review the facts of their position as such. They have entered upon the path that leads to salvation and eternal glory. No other way can bring them so near to God or entitle them to such great blessings. But no other path is so unpopular. The evil powers are more alert to oppose them than heretofore. If they will go forward in humility, however, the Eternal God, His angels, and the Holy Spirit are on the their side—to guide, to bless, and help them to overcome every temptation and difficulty they may encounter.

Besides receiving the truth with a glad and thankful heart, and endeavoring to obey it to the utmost of our power, there remains the duty of doing what we can to advance its interests. In the Church of Christ there are abundant opportunities and facilities for all ages and classes of its members to contribute to its strength and upbuilding. The offices and duties in the Priesthood and in the auxiliary organizations afford wide fields for the activities of all concerned, and the fullest opportunity to contribute to the mutual upbuilding of each other. It is well to remember that when we are helping to build each other up, we are pleasing and glorifying the Lord, and advancing the interests of His kingdom. Just as in the life of the individual member, however, the evil one

is alert, so it is, when the saints of God are brought together in a collective capacity, that same evil power is doing its utmost to sow the seeds of discord in the household of faith. The Church of Jesus Christ of Latter-day Saints is making more serious inroads on the kingdom of evil than all other organizations on earth combined, and Satan and his hosts are determined to oppose its progress at every step. They are cunning enough to follow the line of least resistance and assail us at the most vulnerable points. Every Latter-day Saint ought to look these truths squarely in the face, and, putting on the whole armor of God, determine to make a firm stand for truth and righteousness.

It is an honor to be called to labor in any capacity in the Church of God, and every member who has been given an office therein should rejoice in the same and endeavor to magnify it to the utmost of his ability. We may be tempted to regard it as of little importance; but no duty in the Church can safely be considered as unimportant. To yield to the temptation to think so, is to put ourselves into a position where we may be adjudged unfaithful and unworthy. To diligently discharge the duty assigned us by the authority of God, here and now, is faithfulness. It is the certain pathway to higher things. No one can attain to exaltation in the kingdom of God who has not learned obedience. It is the test of loyalty to God and His government. If we cannot abide it, we cannot win a celestial crown.

If we are valiant for the truth, we will be faithful in witnessing for it. If we have obeyed the commandments, and received the promised blessings, it is our duty, on proper occasions, to glorify the Lord by bearing glad and grateful testimony to the same. An uncertain brother or sister, standing on the borderland of faith, may be awaiting such a testimony as we could give to help them to an acceptance of the truth. It is pleasing unto the Lord that we acknowledge His blessings to us and the fulfillment of His promises. Those who are "of a celestial spirit" will gladly do so, and those who desire to become such must learn to do the same. It is here that some of the saints allow the adversary to get the advantage over them. Thoughts of timidity are suggested by him, or a hesitating, questioning attitude is assumed, and the opportunity is gone. If one has a testimony, and the ability to bear it, and fails to do so, on proper occasions, there will be a consciousness of failure to do one's duty. This may lead to feelings of darkness and reproach. These are the signals that spiritual dangers are ahead. If they are heeded, and a determination formed and carried out to bear faithful witness to the truth thereafter, then all will be well. If unheeded, however, increasing darkness and indifference generally result. The bearing of testimony should not be a formal affair. It should be an assertion of the gratitude of the heart for the incomparable privilege of knowing God and His glorious gospel. While millions are groping in

darkness, it is indeed a privilege to have a knowledge of the true plan of life and salvation. To have gained the right of access to the eternal fountain of light and truth, and thereby learned of the joys and honors we may reach through faithfulness, is to be placed upon the path that leads to the greatest prize that life has to offer. It is sad that any of those who have known and obeyed the gospel of Christ, as restored to the earth in its purity, and who have received the witness of the Holy Ghost, should allow themselves, through any influence whatever, to be led away from the path of truth and peace. They cannot return to where they were before. The erroneous beliefs of other days, which then afforded them a certain amount of satisfaction, have been swept away by the tide of God's revealed truth. They have been privileged to reach a higher plane, and to look out upon life and destiny as those who are rightful heirs to all things. From that exalted plane they beheld the poverty of human hopes and creeds. To return and take delight again in the manifest fictions of other days, to rebuild the idols they have destroyed, is impossible. The consciousness of having known the truth, and of unfaithfulness to it, can never be fully overcome, however diligently they may seek for peace and comfort from other sources. Some have learned this and confessed it with much sorrow and have sought for re-admission to the Church. We may all profit by their experience.

It is therefore the duty of every Latter-day Saint to exercise increasing vigilance. If they are prayerful, obedient to the commandments of God, heedful of the counsels of His servants, and have charity towards each other, they will never be overcome by evil, but will surely obtain a celestial inheritance. Now, while the contest between truth and error is being waged, they should stand loyally together, ever striving to advance the interests of their Father's kingdom, and thereby establish their right to stand at last with the honored throng that proved valiant for the right.

H. I.

MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held at Wolseley Hall, Wolseley Road, Bristol, Sunday, November 19th, 1911. There were present:—President Rudger Clawson, of the European mission; Elder J. R. Anderson, of the Sheffield conference, formerly of the Bristol conference; Conference President J. E. Salisbury and seventeen traveling elders.

The morning session commenced at 10:30, with a good attendance. Opening hymn, "We thank Thee, O God, for a Prophet." Prayer by Elder John H. Vaughan. Hymn, "Sweet is the work."

President Salisbury then welcomed the saints and friends to the conference. Trusted that all would have an enjoyable time.

Desired their faith and prayers on behalf of those called upon to speak.

Elder W. B. Pendry was pleased to have the opportunity of bearing testimony to the divinity of the gospel. Said that the power of the Holy Ghost, which was made manifest on the day of Pentecost, has been restored to the earth and is possessed by the Latter-day Saints. Only by keeping the commandments of God could we come into possession of the Holy Ghost.

Elder W. R. Webb was gratified at being able to meet in conference with the saints. He showed that it was necessary to have authority from God before one could act and officiate in the ordinances of the gospel of Christ.

Singing, "Redeemer of Israel."

President Clawson said he rejoiced greatly in the spirit of the meeting. The missionaries who had been called upon to speak had spoken the things which the Lord put into their hearts. The calling of the missionaries, he said, is a peaceful one. It is their duty to bear a message from the Almighty to His children on the earth, and teach them that they must live according to every word spoken by the mouth of God. He then took as a text the opening song, "We thank thee, O God, for a prophet," and read the first verse to the assembly, clearly explaining the meaning of the same. Said that it asserts that we believe in prophets, and also that we have had a prophet given to us. He declared that, according to the words of the apostle, Christ Himself was a prophet, an apostle and a high priest; also that he placed in the Church apostles and prophets "for the perfecting of the saints," and that those prophets and apostles were to continue just as long as the Church of Jesus Christ continues—"till we all come in the unity of the faith, and of the knowledge of the Son of God." Doubtless men will ask this important question: "If you have a prophet, how came he to be a prophet? and if he is a prophet, where did he get his authority?" The claim of the Latter-day Saints is that the authority they possess has not come through any Christian creed, but was received by direct communication from the Lord. The speaker also introduced evidence in support of the claim of the Prophet Joseph Smith that he had seen the true and living God. As an evidence of the sincerity of the Latter-day Saints, he said that the lives of the missionaries were as an open book, and that all members of the Church are expected to live in harmony with the Word of Wisdom—that is, to refrain from drinking tea or coffee, or intoxicating liquors, and to discard the use of tobacco. This explains why the Latter-day Saints have a death rate of but nine per thousand, the lowest in the world. We also believe in marriage and children, and that accounts for the high birth rate of the Church of Jesus Christ of Latter-day Saints, which in 1910 was thirty-eight per thousand, the highest in the world.

Closed by singing, "God moves in a mysterious way." Benediction by Elder R. S. Sleight.

The afternoon session commenced at 2:30 by singing "Come, listen to a prophet's voice." Prayer by Elder J. W. Maynes. Hymn, "O my Father." The sacrament was administered by Elders J. E. Bowen and J. W. Madsen, during the passing of which the hymn, "Reverently and meekly now," was rendered.

President Salisbury then presented the general and local authorities, who were unanimously sustained.

Elder E. J. Hancock rejoiced in the light of the gospel, and trusted that the same Spirit which had been present at the morning session would continue with them. Declared that the world incorrectly believes that we worship Joseph Smith instead of Jesus Christ. He showed that Jesus is the one we look to for redemption—He who was here on the earth to do His Father's will. Spoke of the resurrection of the human family and said that in order to come forth in the first resurrection we must live righteous lives and keep the commandments of God.

Elder D. L. Nichols expressed his regrets that that would be his last opportunity to address them in meeting. Showed that Christ atoned for the sins of mankind and secured salvation for all, providing they yielded obedience to the commandments which had been given unto them. The elders are here for the purpose of bearing unto the world a testimony to the truth, and to do what good they can by teaching every principle which Christ and His apostles taught.

Hymn, "Let us all press on."

President Clawson said that conferences are commendable occasions. When we thus assemble together the Spirit of the Lord makes itself manifest. Bore testimony that from his own knowledge, and not what others had told him, did he know this gospel to be the truth of God. If a man desired a testimony as to the truthfulness of the gospel, God, according to His promise, would grant it unto him, but if he wanted evil, that evil would be granted him. Every man has his choice of accepting good or evil, and will be answerable unto God for his deeds upon this earth. He expressed himself as being deeply impressed by the hymn "O My Father," composed by a member of the Church. He explained the glorious truths contained in this beautiful hymn.

Closed by singing, "Ye simple souls who stray." Benediction by Elder H. R. Thomas.

The evening session commenced at 6:30, by singing, "Now, let us rejoice." Prayer by Elder J. R. Anderson. The choir then sang the anthem, "The Millennium."

Elder J. T. Smith, the retiring clerk of conference, read the labor and statistical report for the past six months.

Elder R. D. Smuin was glad to have the opportunity of adding his testimony to those which had been borne. Said he rejoiced in

the testimony of the gospel of Jesus Christ and in its restoration in these latter days. This is the message which the Church bears unto the world—that it is the doers of the word, and not the hearers only, who are justified before God.

President Salisbury said the elders come into the world as humble servants of God, to bear the message unto mankind that the gospel has been restored to the earth, and to help their brothers and sisters to higher ideals of life, notwithstanding the contrary statements made in the papers. The elders are preaching the gospel without money and without price. Prayed that the desires of all might be to yield obedience to the commandments of God, and that they would ever prove faithful.

Sister Ethel Jenkins then rendered a beautiful solo.

President Clawson spoke of the beauty of the extemporaneous prayers which the elders offer to the Lord, and said that they are the kind which he believed the Lord approves. In preaching the elders speak the words which the Spirit supplies unto all those who humble themselves before the Lord. President Clawson continued by quoting the Savior's words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "If ye love me, keep my commandments." The means of ascertaining if a man really loves God is the way in which he conducts his life. Jesus lived an exemplary life. He did not say "Go and do this," but said "Come, follow Me." To illustrate the tender mercies of the Savior, he called attention to the fact that the Savior did not condone the sin of the adulterous woman, but after her accusers had fled told her to go her way and sin no more. This is the gospel which the Latter-day Saints preach unto the world, and yet there are many who are not willing to investigate their message. He knew that every elder who had spoken at the conference had testified to the truth, and in conclusion bore testimony to the divinity of the gospel.

Mr. A. N. Sage, a reporter on one of the local papers, made a few remarks, at his own request. He declared that he had no connection with the "Mormons," but was impartial to all alike. It is a very annoying thing," he said, "when an organization of any kind is formed and brought to the growth which I see before me to-night, to say nothing of the growth of which I have heard and read, that people will not allow you to go on with your work, without telling a lot of lies about you. I want to say that I am friendly disposed towards your cause, and will do all in my power to uplift it and keep it going, and if there is any other man within the sound of my voice who believes that the 'Mormons' are doing a good work, let him also assist them in promoting it. Now, ladies and gentlemen, if you agree with what has been preached here to-night, it would be right and proper for you to say so whenever occasion offers."

President Salisbury adjourned the conference for six months. It was closed by the choir singing, "Mount Zion." Benediction by Elder E. S. Wilcox.

A remarkable spirit of unison and harmony was manifested throughout the entire day. The hymns and music were rendered in a pleasing and efficient manner.

On Saturday, November 18th, 1911, President Clawson met with the elders of the Bristol conference. Reports of the labors done during the past six months were given by the elders. President Clawson gave many good instructions and answered several questions for the elders.

E. S. WILCOX, Clerk of Conference.

FROM THE MISSION FIELD.

Elders Recovering.—We are much gratified to learn that Elders Joseph A. Smith (Irish conference) and Herbert Weston (Leeds conference) who were recently the subjects of surgical operations, have passed through the same successfully and are now happily regaining their wonted health and strength.

Netherlands Mission.—Elder Roscoe W. Eardley, who was recently appointed president of the Netherlands mission to succeed President B. G. Thatcher, who will shortly return with Sister Thatcher, his wife, to his home in Zion, writes under date of November 18th, 1911, as follows:—"President Thatcher and I have just returned from a trip around the mission, and we have met nearly all the elders. All the brethren are feeling well in their work, and the mission appears to be in splendid condition. Our conference in Amsterdam last Sunday was very successful in every way, and at the evening meeting we had a large number of strangers present."

Scandinavian Mission.—Under date of November 14th, 1911, Elder Andrew Jenson, president of the Scandinavian mission, writes us as follows:—"I returned home from my conference tour on the 9th inst., having had a glorious time throughout. From the beginning of our conferences in Copenhagen in the latter part of September till the closing of the conference in Bergen, in the beginning of November, we had a succession of spirited, well attended and interesting meetings. I believe I can truthfully say that we never enjoyed a greater outpouring of the Holy Spirit in our ministrations than while visiting the conferences at this time. A mob spirit was manifested at Trondhjem, but the trouble was soon over, and we had a splendid conference there. During the past six months one hundred and forty-four souls have been added to the Church by baptism throughout the mission, which, compared with former years, is good during the summer months. Most of the

elders have labored diligently and zealously, to the best of their ability, but we still lack older and experienced elders to assist or lead our younger brethren in the way in which they should labor."

**SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.
LESSON XVI.—LOAVES AND FISHES.**

I. THE MIRACULOUS FEEDING OF FIVE THOUSAND.

1. The occasion. (a) Time—near the annual passover feast (John 6: 4); just after the return of the apostles from their special mission (Matt. 14: 12; compare Mark 6: 30; Luke 9: 10). (b) Place—the desert, to which Jesus and the apostles retire; they go "by ship privately;" the people hasten and await the landing near Bethsaida (Luke 9: 10.) (c) The pressing need: Christ's compassion for the multitude; He instructs them and works miracles of healing (Matt. 14: 14; compare 9: 36; see also Mark 6: 34; Luke 9: 11). Evening approaches, yet the hungry multitude remain; attitude of Philip and Andrew (John 6: 5-9); the Lord's command, *Give ye them to eat.*
2. The miracle. (a) The small supply—five barley loaves and two small fishes (John 6: 9). (b) Sufficient and to spare: the food distributed to all; *Gather up the fragments that remain, that nothing be lost.* Twelve baskets so filled (Matt. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 10-14). (c) Enthusiasm of the people: they would attempt to make Jesus a king (John 6: 14, 15).
3. Circumstances following. (a) The tempestuous night, the apostles on the sea in a storm—Jesus comes to them walking on the sea; *It is I, be not afraid.* Peter's request, attempt, and failure (Matt. 14: 22, 23; Mark 6: 46-52; John 6: 16-21). (b) The insistent multitude; they seek Him in hope of receiving more loaves and fishes; the Savior's rebuke, and the lesson (John 6: 22-65).

II. THE MIRACULOUS FEEDING OF FOUR THOUSAND.

(Matt. 15: 32-38; Mark 8: 1-9.)

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